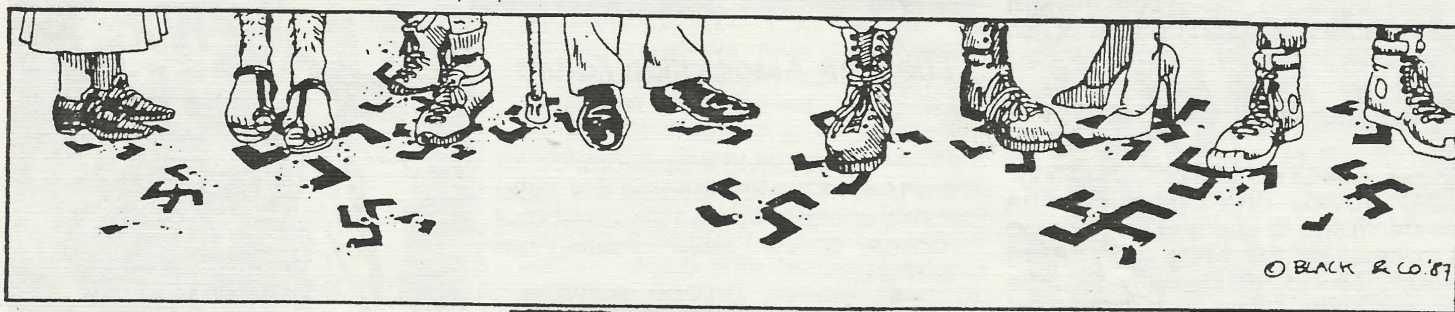


Anti-Racist Action



History of Anti-racist Action: The Baldies, 1987

Anti-Racist Action began in 1987 with a group of multi-racial, youth oriented, skinhead and non-skinhead men, The Baldies. A.R.A. emerged as a response to the White Knights, a new grouping of neo-nazi skinheads who were organizing for white supremacy in Minneapolis (they were influenced by racist leader Tom Metzger's White Aryan Resistance in California). The Baldies wanted a more broad-based resistance to the nazis, and created A.R.A. Some members came from different gangs; the Vice-Lords, Latin Kings, the Disciples, some didn't, but the unifying element was their working-class commitment to defeating racist organizing in the twin cities as well as nation-wide. Anti-Racist Action had tremendous success in combatting and defeating the White Knights organizing capabilities through education and direct confrontation. This victory gave impetus for many A.R.A. chapters to autonomously emerge in San Francisco, Chicago, Cincinnati, Milwaukee, Indianapolis, and Portland. A.R.A. received nation wide notoriety with articles in City Pages, The Minneapolis Star and Tribune, Chicago Tribune, and the nationally distributed magazine, The Utne Reader. It was probably one of the most important grassroots militant youth movements against racism and fascism in recent history, precisely because their membership was multi-cultural, working class-based, and had gang participation. Their strength and courage put out a message in their communities that there was no room for nazis in the scene.

After the defeat of the White Knights ARA dissipated for several reasons - there were no easy targets to organize against and the group turned towards more internal education.

Reformation of ARA, 1991

In the Spring of 1990, members of the Baldies and of the Revolutionary



Anarchist Bowling League drafted up a flyer with the hope of regrouping Anti-racist Action. A wonderfully diverse group of people came together and started articulating the kind of anti racist group they would like to be in. We began with a strong analysis of how heterosexually male-dominated and controlled the old ARA was. The new group also agreed that physical confrontation can be used as a tactic against racist presence, but that we needed to build an understanding of how men often use violence to dominate and control.



March on The East Side

In response to several racist attacks, and constant organizing by the white supremacist Northern Hammerskinheads on the East Side of St. Paul, ARA's first public event was to begin organizing a march in this community, in June of 1991. With the help of our East Side members, we began door knocking, distributing and posting fliers, talking with neighbors, meeting with several different community councils, as well as participating in several discussions with other concerned activists about tactics and strategy. The march brought about 300 righteous anti-racists together from Minneapolis and St. Paul to speak out against racist attacks and also give support to the anti-racist presence in the East Side. Many saw the importance of the march in raising awareness of the issue of racism, but still others saw the march as "putting down the East side" because we pointed out the racist elements organizing there. The march was a very important learning event, and we apply what we have learned towards other events we participate in.

University ARA and the White Student Union

In August of 1991, Tom David began running an ad in The Daily (the University of Minnesota campus newspaper) for the formation of a White Student Union. Several enraged letters and articles later, ARA put out a call to all student groups to come together and form a united force against this organized racism and to take action. The Coalition Against White Supremacy (CAWS) was formed. CAWS organized a rally, 500 people strong, where the diverseness of the CAWS membership was reflected in its speakers. Tom David and his cronies were escorted off campus by the mobilized protestors who chanted, "On the campus, on the

streets, nazi scum taste defeat!".

Tom David's connections with Neo-Nazi groups on the east side became apparent when six well-known organized racists from the East Side of St. Paul showed up to offer him protection at the rally.

"Stop the Nazi Concert!"

After the victory of "escorting" Tom David off campus, ARA concentrated its energies on stopping a concert by the white supremacist group Bound for Stupidity (uh, we mean Glory!) and issued a leaflet calling for the community (predominantly Vietnamese) to phone in to try and stop the concert. After a few short days, the armory which was going to sponsor the event caved in to community and media pressure and refused to hold the event, Yay!

"Three Pronged Attack": The Regrouping

After the major successes on the march on the East Side, the raising of awareness and the resistance to the White Student Union, as well as the stopping of the Nazi concert, ARA realized that it would be much more effective to split up into three separate subgroups: University ARA, South Minneapolis ARA, and St. Paul ARA (situated on the East Side). Each group is semi-autonomous and completes projects of its own, yet also gets the guidance of the larger three group ARA for major decisions and education. We feel that this sort of organization offers the best community involvement (as the people from each community become part of the respective ARA sub-group), as well as being much more efficient and organized. Hasta La Victoria Siempre!



The Free Association Forum

Tom David's appearance at the U of M has congealed the racist right's energies in the Twin Cities, and recently a new racist coalition has sprung up.

Recently racist groups have been organizing and racist attacks and other hate crimes have been increasing in the Twin Cities (as well as nationwide). This is in part due to the Free Association Forum. The FAF is a local coalition of national hate groups such as the Ku Klux Klan, the Posse Comitatus, White Aryan Resistance, Northern Hammer Skinheads, as well as the White Student Union. The KKK has opened local chapters in St. Paul and Stillwater, while recruitment flyers have been distributed in North Minneapolis, St. Paul and surrounding areas. Klan literature is being distributed within the Minneapolis Public School system and the racist White Student Union is in the process of becoming a student group at the U of M. These racists perpetuate mental and physical brutality on people of color, women, gays, lesbians, and bisexuals, people of different religious belief (especially Jews and Muslims), and anyone who disagrees and works against their racist ideology. Be

aware that these groups are dangerous, they are growing, and must be resisted from every strand of society. Only through collective resistance can we create an equal and racist-free world.

University ARA: As We See It



"Diversity" has become a catch-phrase of the times, a liberals' cliché for an underfunded, inefficient and still largely Eurocentric educational system.

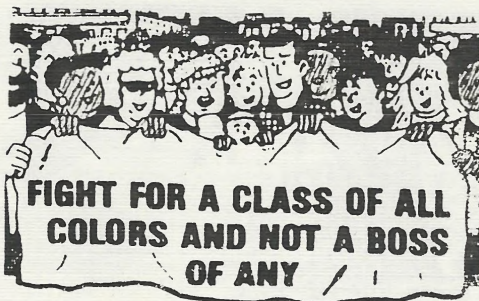
Existing and even future legislated reforms are not enough because legislating from the position of power ignores the need to analyze and overturn the whole power structure in this country.

It takes people who have been denied power to educate each other to overcome the Eurocentric worldviews pushed on them. To inspire a movement towards mutual respect for other colors and other cultures and to recognize and tolerate real Diversity (not the token reforms Government and Academia swallow grudgingly), those who have been oppressed must claim freedom and civil rights for themselves.

White people who truly want to work for the end of Racism, but have the potential to become oppressors through the positions society puts **them** in, should not fall into useless guilt or despair, which is itself a luxury. No one is born a racist or is racist because of their **own** skin color: it is the conditions we are born into that make us racist if we accept them without question or meet them with apathy.

Grassroots Vs. Government

University Anti-Racist Action works as a political group from these premises: that racism is ingrained into our system

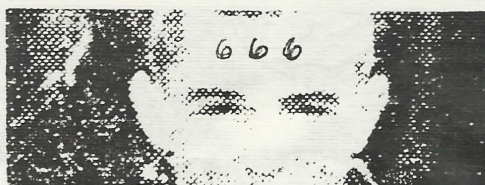


of governing, which perpetuates a hierarchy that oppresses everyone through manipulation and false divisions/dichotomies. Action must be taken not only through the approved or legal channels, which perpetuate this system by providing for resistance by governmentally approved means but by organizing ourselves with a non-hierarchical structure. U ARA believes we must take action directly against the oppressive system, particularly racist hate groups, because the mainstream prefers to ignore rather than challenge their beliefs. This means that we *must* not rely on the government or corporate institutions to defeat racism, rather *we* must organize as a mass of people of different cultures and educate each other and reclaim the power we have to forge a free and equal society that is controlled from the grassroots. Certainly, governmental policies such as affirmative action and Roe V. Wade help push notions of equality onto grudgingly accepting economic and political institutions, but as noticed from the recent assault on these same policies shows, The government giveth and the government taketh away!

Tactics: Demonstrations and Fighting Back

We as everyday citizens are so removed from those in power who make the laws, that often times the only way to focus attention on the raging problems of racism are to make a strong, lively, visual presence. Demonstrating and rallies are essential parts of resistance. In a society that completely controls us, from standing in line and raising our hand to go to the bathroom when we are children, to punching in and out every day at a job that we hate but are told that it is our only legal option, so "get used to it", creating a space all our own such as a march or rally is an incredibly liberating prospect.

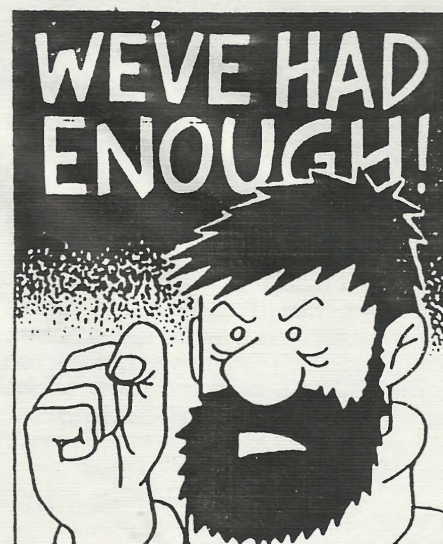
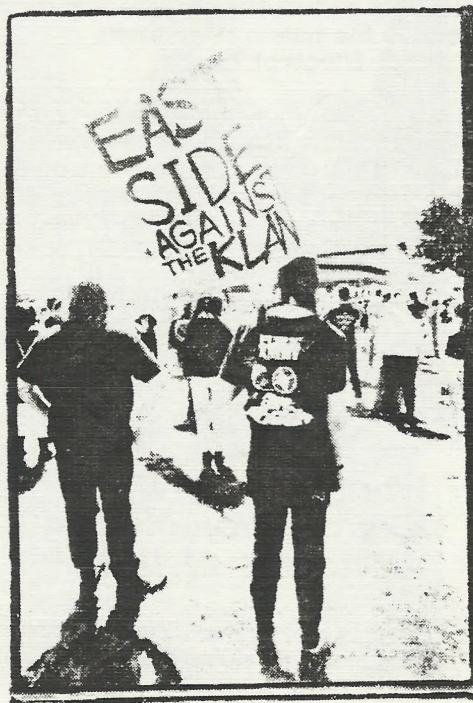
Demonstrations are just one tactic in a strategy which includes letter writing, speaking at events, putting on musical programs, organizing community events, as well as defending potential victims of racist, sexist, or heterosexist violence. Part of this entails direct confrontation with the



perpetrators, although this should not be elevated to the main thrust of a strategy: We understand that lasting change comes from people banding together, not from isolated acts of individuals fighting back. On the other hand, it is important to realize the necessity of this tactic. Fighting back in a world which conveniently keeps the oppressed in their victim role, can lead to new understandings of the nature of oppression and the ability to sustain their resistance.

University ARA: History

University ARA is committed to using a variety of tactics in the struggle against oppression. In the short while of our existence as a campus-based group we were instrumental in organizing a large meeting of campus groups and individual students as a response to racist opinion piece articles in Sept. 1991. ARA then initiated a call for unified coalition of student groups against racism and proposed the name The Coalition Against White Supremacy (The CAWS). From this coalition a demonstration and rally was planned, at which over 500 lively students participated. We have participated in forums on racism (albeit in different ways than the panel thought), and have issued many leaflets and opinion pieces and letters to the editor exposing Tom David and his Neo-Nazi connections.



University ARA: Structure

Our group attempts to be non-hierarchical and democratic, and we try to work together to find ways to help each other overcome our oppressive baggage that we bring in with us. Because not everyone has been encouraged to develop leadership skills or has access to the same resources to learn (i.e. the computer), U ARA attempts at sharing these skills. "Everyone is a leader, and no one a follower" is a motto we strive to attain. If you see things as we do, or are interested in finding out more, check us out!

What is Racism?

Racism is a social and economic oppression created and perpetuated by those in power, a majority of whom identify themselves with one color to the detriment of all others.

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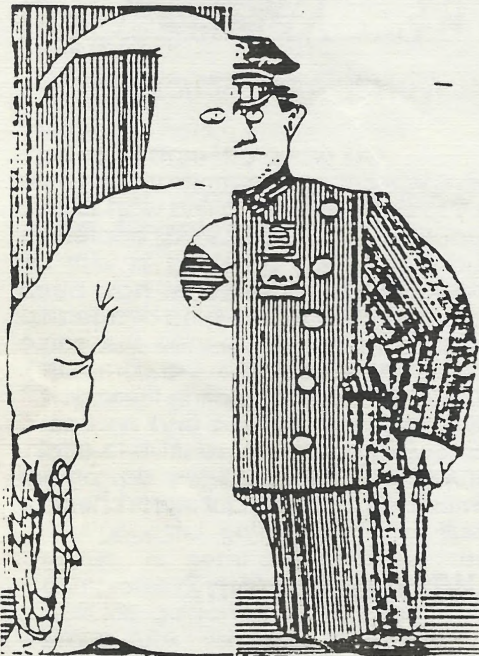
Our capitalist system relies on the condition of a large pool of



unemployed labor to keep wages low and keep workers competing for jobs with low wages. White supremacists want to ensure that all whites are employed and use people of color as that pool of the unemployed or mentally-employed to use as a scapegoat and a prod on white workers to accept their condition.

Although the system of Capitalism uses racist means to further its own goals, many white supremacists want to seize the means of production for THEMSELVES and create a fascist, racist State of their own devising.

Racism=Prejudice + Power



Anyone can be prejudiced, but that only becomes Racism when implemented by a group in power over other groups.

In America, the prejudices of non-whites are not Racism by this definition because they don't have the power to control the resources and means of production of society, and by extension, then, cannot withhold those important resources (jobs, food, housing, leisure and cultural expression, education, clothing, etc.). They are not implemented in a systematic way (within the system itself) towards the destruction and assimilation of other cultures. This is what distinguishes white supremacist groups and the United States government's racism, and the various prejudices of people of color. Many of these prejudices are understandable as ways of retaining a cultural identity and keeping a sense of personhood in a social climate which often tries to undermine the worth and humanity of people of color.



Organized White Supremacy

Racist organizations prey upon a white person's fear of unemployment in financially depressed times, and attempts to incite fear in people of color by violent speech and terrorist actions against them, undermining their possibilities for resistance.

White Supremacists attack Affirmative Action policies, distort them, and make them seem threatening to white workers. They ignore that these policies are not the problem, but an attempt at a remedy by compensating for the bigotry which is part of the large-scale economic problem of Unemployment.

Unfortunately as a remedy, it applies band-aids to a huge and infected wound. Racism pervades the very structure of our Government, Economy and "Justice" System. Despite our taking this view, we are not against Affirmative Action: though inadequate to the scope of the problem, it counteracts the bigotry that could keep people of color from jobs they need to survive.

The Government cannot legislate away racism. Tolerance comes from people educating each other. True Change will come from the Grass-Roots-- from people organizing towards mutual empowerment and an end to the system of oppressors.

Effects of Racism

Communities of color suffer tremendously in the inner cities where they are forced into crowded areas by high rent prices, becoming like small nations within the larger Nation that must struggle to avoid being pushed to the point of collapse under the siege of poverty and bigotry.

If you are born a person of color, 17% of your chances in life are determined for you before you take any action in the world.

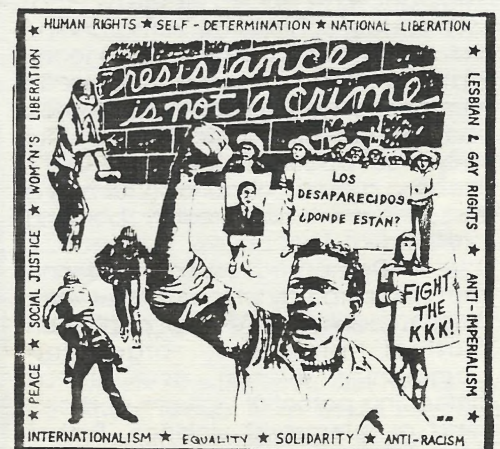
What's Going Down : Current Projects and Concerns of U-ARA

University Anti-Racist Action Is taking steps to defend the rights of

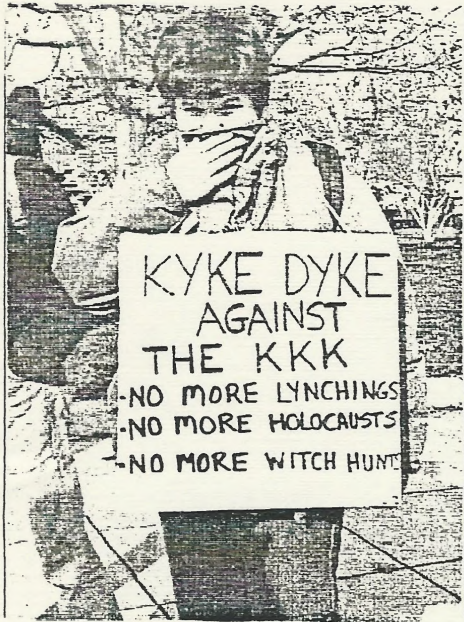
various oppressed peoples in American society. By searching for the causes of, for example, racism, sexism, and homophobia, and acting on these causes, we hope to affect substantial social and political change. Successful activities such as Rock Against Racism and on-campus demonstrations against racists organizing at the university are examples of some of the work our group has done. Seeking to be proactive rather than reacting to the melodrama of the right-wing, we plan events that increase awareness of racism, homophobia, and sexism and their related social and economic causes.

On February 8, 1992, University Anti-Racist Action put together a benefit, Rock Against Racism, that combined an eclectic blend of local musical talent with speakers of diverse backgrounds raising their voices to Rock Against Racism.

The members of ARA come from a variety of political backgrounds; discussion is emphasized and encouraged at our meetings. If you feel you can contribute to our effort, please attend one of our weekly meetings held Wednesday afternoon in Coffman Union -- check the schedule posted daily in Coffman for the room and the time.

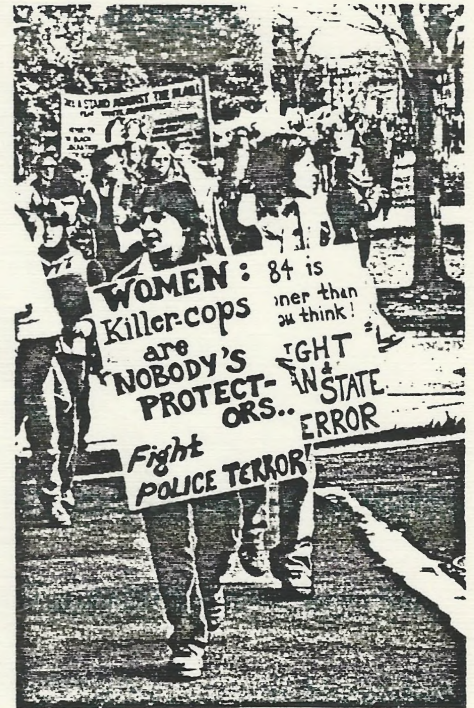


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supremacists claim to have a strong fundamentalist religious background, with which they justify their ideologies, especially concerning the nuclear family and sexuality. Non-heterosexual relationships run counter to the accepted gender roles stereotypes in our society. These relationships are therefore considered dangerous, deviant, and deserving of punishment or violence. Queer wimmin break from the way wimmin are supposed to act. They challenge the assumption that men have constant access to wimmin. Society reacts with terrorization and violence against people seen as different. Queer men are not seen as real men. In actuality they are challenging and expanding on the limited gender roles taught to them.

The perpetuation of the Aryan race is of central importance to the sexist, homophobic, white supremacist ideology. A fundamental tenet is men's control of wimmin's



Interconnections of All Oppressions

It is necessary for anti-racists to have an understanding of the hierarchichal nature of our society. As people working to eliminate racism and anti-Jewish prejudice, it is essential to fight sexism, homophobia, heterosexism, ableism, ageism, religious dogmatism, and classism. These oppressions all have common roots, based on a theory of white, ruling class, heterosexual dominance. Because of the meshed nature of oppressions, to interrupt and completely dismantle one oppression, we must also destroy the others. How can a lesbian of Afrikan descent claim her freedom when the anti-racist war is being fought by a group that leaves no space for her to be all of who she is? When we come together as anti-racists, the oppressor/ oppressed identities we have been taught are often played out in group dynamics. There must be a collective responsibility within the group to not only smash systematic institutional oppression but to also acknowledge how interpersonal hierarchies get played out in the group.

The connection between neo-nazi terrorization of people of color, wimmin, and queers are clear. It is important to see these acts as parallel so that the anti-racist movement can understand the dangers, the nature of oppression, and the goals of nazi groups.

White supremacists practice the extremes of bigotry, and by doing so make clearer the commonalities of these oppressions. Most white



reproduction: white wimmin are used to produce white babies, and wimmin of color are forcibly sterilized. The maintenance of traditional Eurocentric family values and sex roles are utilized to achieve these goals, as well as to perpetuate a gender and sex-role stereotypes.

The nature of oppression divides us and keeps us at each others throats, rather than bringing down the straight, white, male, ruling-class system. The more we acknowlege this, the more unified and strong our movement for real equality and freedom becomes.

